

Athenian News :

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Dunton's Oracle.From **Tuesday May the 16th, to Saturday May the 20th, 1710.**

*The Sibil-Post, or Ideal Kingdom, being
a new and mysterious Discovery made
for the Use of the Ladies; to be con-
tinu'd in Dunton's Oracle, 'till all the
Colonies are planted.*

I Waited upon my *Sibil* at the Time she order'd, and without any Ceremony or Solicitation, she said she would relate to me the planting of another Colony, which was *old Fancy*, that was in a Continent adjoining to *fine Fancy*, abounding in all Manner of Extreams that are excessive hot, and suddenly exceeding cold; the Soil in the same Manner barren and fruitful by Turns, chosen by the great Monarch, as a Climate very proper for the Exercise of *odd Fancy*. To make strange Improvements, thither were sent all Persons of a particular Genius, loving all Things in Excess. Some that were great Lovers of Riches were commanded to go, who hafted to be the first, to find out hiding Places for their Money and Houses, suitable to their obscure Way of living, to enjoy the Counting over their Money in Safety, unsuspected: And thither went the mighty Pursuers of Fame and Glory, with great Expectation of the prodigious Renown their Actions would bring to that Colony; and those that abounded with excessive Wisdom and Self-love were thought as able to produce as considerable Effects of *odd Fancy* as any of the rest, and were therefore much solicited to go. The mighty Monarch well considering that Love in Excess will never be subject to Laws sent 'em, no Gouvernour but establish'd a Council of Conservators, to keep up the Ardour of their Passions, and direct 'em in all doubtful Cases, the best Way to obtain their Ends. Thus were they kept in constant Employment, for perpetual Storms are the most usual Attendants of violent Passions.

The first that came for Advice were those that abounded with Wisdom and Self-love, who were so unfortunate, they met with all Manner of Opposition to whatever they design'd. The great Love they had to their own Wisdom made 'em desirous to see the happy Effects of it, insomuch that they were ready and willing to teach all that came in their Way, which were none but such as resisted their Instructions, or when they

had taught 'em, scorn'd to acknowledge their Teacher, which did not at all discourage 'em from imparting their Wisdom; but to give it some Degree of Success, they desir'd their Excellencies would please to publish an Order, requiring *Non-resistance* to Teaching, which would be much for the Good of the Colony: Their Answer was, such an Order might be of ill Consequence, doing more Harm than Good, for there are Teachers of all Sorts. The Remedy most proper for them was not to pretend to teach in Particular any Person, for nobody will be so taught, but you must extend your Instructions to others, of which your selves have no Need, and so it will go round. This Advice was taken and practis'd with good Success, but yet they met with Obstacles as great to their Self-love, for an Opinion generally receiv'd, that Self-love was inconsistent with the real Love of any one; but with Relation to themselves, was that which makes it hateful to those that have it in Moderation, and are able to disguise it under the Ceremonies of good Breeding, to see it expos'd to full Light, by thole that have it in that Excess 'tis impossible to hide it; and because the Love and Esteem of all Persons being one of the Satisfaction Self-love chiefly aims at, 'tis to them a cruel Mortification to want it. 'Twas easy enough to engage the outward Respect of those Persons they had highly oblig'd, but without the least Impression upon their Hearts and Affections; so that they deserted on every Occasion.

This did most sensibly afflict 'em, and force 'em a second Time to apply to the Council of Conservators, desiring their Excellencies to take this Matter into Consideration, and lay some Punishment upon Ingratitude, of which those who have receiv'd great Benefits are highly guilty, when they do not give up their Bodies and Minds entirely to the Service of their Benefactors. Their Reply was, They thought it impossible positively to determine who were Offenders in that Kind; and therefore 'twould be to little Purpose to pretend to punish that Ingratitude which lies so conceal'd. The best Advice would be, not to pierce too deep into the Mind, but be content with the outward Marks of Love and Respect, which if continu'd to your Deaths, may well be rewarded with the Gift of your whole Fortunes, were it the meanest of your Servants that have pleas'd you, and exactly hit your Humours, which will secure your feeling their Ingratitude, should they chance to

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say the Hardships they endur'd in your Service deserv'd all that was given 'em. This was all the Advice they could give, not having such an Art of making any one belov'd without loving again; but in their own Way the great Lovers of Riches were in no less Perplexity, who were soon discover'd by the great Recourse of Scriveners and Attorneys to 'em, who went about every where, boasting the great Services they had done those rich Men by the Arrests and Imprisonments, by which they had assisted 'em to swallow up great Estates, whereby they are become so rich. This open'd every one's Mouth against 'em, first for their cruel Way of getting their Riches, and next for not letting either themselves or others have any Benefit of 'em. This set 'em upon contriving all the Ways possible to molest 'em. Some Persons were set to look suspiciously upon their Houses, others to walk about in Troops, under their Windows, and in the Night to cry Fire: All which they supported with invincible Constancy, making no Discovery of their Fears, 'till at last came the great Shock, when Men of high Quality and Interest came to borrow Money of 'em, to whom it was neither safe to lend, or to refuse the lending; all they could do was to venture upon a Lye, assuring those Lords the unkind Treatment from their Neighbours had forc'd 'em to put out their Money in such Haste, they had not Time to examine the Security; so that they could not command one Penny for the present, they rather fear'd they might chance to lose it.

This Excuse brought 'em off for that Time; but for Fear of this again, or something worse, they resolv'd to consult the Conservators, who told them they thought their Cafe very deplorable, that they should be refus'd the Liberty every one takes in disposing of what is theirs after their own Pleasure; 'tis seen every Day, that Men bring themselves into Wants and Necessities to purchase the Esteem of the World, by making all the Figure they can, and before it comes to that, their Money once spent, the Design is quite lost: Can they blame you then for chusing to live in Want and Necessity, and keep your Money to purchase the Respect of the World whenever you please? We can only advise to secure you against the Poor, the Indiscreet and Envious, the Persons most probable to molest you; make no Secret of your Riches, which will best furnish you with Answers to any Request they make.

To those in Wants and Necessities, that beg your charitable Assistance, you may tell 'em, Necessities per Force, or upon Choice, are in themselves the same, they may be content with theirs as you are pleas'd with yours: And to the Indiscreet that come to borrow, your Answer may be, You know too well the Value of Money ever to expect it should be lent you, and took such Care to get and keep it, you are now out of the Danger of that Necessity, unless by lending, which shall be your next Care to avoid.

To the Envious, who are ever railing and censuring your Way of living, tell 'em, Your Design is to enrich a great many at your Deaths, as well Friends and Acquaintance as Kindred and Relations: This Declaration will stop the Mouth of Envy, if there's any Ground of Hope for them under any of those Titles to be remembered at your Deaths.

The great Lovers of Fame and Glory were no less active, to satisfy their Thirst after Renown, by setting

upon all the Ways of doing Acts of Beneficence. They first erected stately fine Buildings, much beyond any of those in *fine Fancy*; therein they plac'd all the Doctors of Phyick the most in Vogue, whose Practice was so considerable as to afford 'em Coaches and fine Houses. Here they had noble Apartments allotted 'em, and were magnificently attended, that they might have nothing to divert their Minds from studying the most certain Remedies for those Diseases incident to that Colony by the sudden Change of the Air; and all Convenience for Apothecaries was provided in the same Place, that Medicines might be prepar'd at the cheaper Rate, for the Advantage of the Poor. The Fame of this spread so far, it brought thither those Physicians reject by the Ladies in *curious Fancy*, who requested to be admitted amongt those Doctors of Phyick, engaging for so many Curiosities of *odd Fancy* as shall much encrease their Fame and Glory. They were but coldly look'd upon by those Men of Fame, finding they expected Admittance by Favour, quite opposite to their Practice, whose Way was ever to make Fame and Glory consistent with their own Interest, for they publickly protested against the Sordidness of such Proceedings, yet privately they practis'd nothing more, which those Physicians soon discover'd, and made the best of their Mistake, resolving never more to ask a Favour 'till they had partly purchas'd it some Way or other.

Many other Things of great Renown was done by those swift Pursuers of Fame and Glory, all with the same Design of Self-Interest at the Bottom. They built Market-houses so admirably contriv'd to defend either from Heat or Cold, as the Weather requir'd, and set their Names upon the Doors, but by an Impost laid upon those that receiv'd the Benefit, they were paid their Expence to the full, they made the dangerous Ways passable, they built Bridges with Inscriptions of their Names at large, they planted Trees for Shade, did all Works of publick Benefit, and made it turn to the Advantage of private Gain, which was found out, and loudly talk'd on, enough to spoil the Glory of these great Actions. Their Complaint to the Council of Conservators obtain'd no other Answer, but that they must be content with the common Fate of great Actions, to gain Admiration abroad in far Countries, tho' not at Home, where their Obliquity may be observ'd; but Actions so solid will soon baffle all Endeavours to blast 'em, and continue lasting Monuments of Glory to *odd Fancy*.

The Casuistical Post, or Athenian Mercury.

Quest. If the Sun had leaped Ten Degrees forward, according to the Offer was made, the Question is, By how much his Swiftness would have then surpass'd the Swiftness of his ordinary Motion?

Ans. Hezekiah did not accept of that Offer, but requir'd, that the Sun might go back, as it did; many hold, that that going back was done in a Moment, but that is not without Dispute. It is more certain, that if the Sun had leap'd forwards by so many Degrees as God offer'd to his Choice, it wou'd have been in a lesser Time than that Luminary doth ordinarily employ in going so long a Way: For what Wonder had it been if the Sun going forward, and following his ordinary Course from East to West, had not gone swifter than he us'd to do?

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Now to understand how great this Swiftnes would have been, we must first see what were the Measures of the Ten Degrees mention'd in that Story ; if they were so many Hours, as the Jews think, they wou'd have been 150 Degrees in the *Aequinoctial Line*, Fifteen Degrees for one Hour ; a very long Way, and which requir'd about Five of the Six Parts of that Time the Sun employeth in one natural Day.

If they were only half Hours, as most of our Interpreters do hold, yet was the Sun to run swifter than ordinary during Five Hours.

But a modern Writer doth much shorten it, conceiving the Ten Degrees to be those which in the *Aequinoctial Line* we do account for two Thirds of an Hour : And so, according to his Opinion, the Sun should not have gone back but only by two Thirds of an Hour. And when God offer'd the Alternative, to cause the Sun to hasten Ten Degrees forward, it should not have been any more than by two Thirds of an Hour.

Now altho' we should take it in this Sense, which is the most diminitive that can be given to that Story, yet we should still find therein a prodigious Wonder.

But we must see also how much less than the two Thirds of an Hour the Sun should have spent in compassing that Way. It is the most common Opinion that the Sun should have leaped in a Moment of Time, which is as much as to say, That in a Moment he had made as much Riddance of his Way, as he is us'd to do in two Thirds of an Hour. And certainly the Miracle which God offer'd did consist in this, that the Sun should dispatch his Way in as short a Time as possibly he could.

Thereupon the Philosophers will deny that a local Motion can be made in a Moment. Let it be granted, but the Swiftnes of the longest Motion may be augmented, God impelling a Body to such a Degree, that the Motion shall be perfected in a Time almost imperceivable by its Shortnes.

In stead of a Moment let us put the Case, that the Sun leaping forward had therein spent a Minute, and that his Way had been but the two Thirds of an Hour ; in that One Minute he had dispatch'd as much Way as he had done naturally in Forty Minutes, which are the two Thirds of an Hour ; and thus his Swiftnes had been Forty times greater than that of his ordinary Motion. Nay, let us suppose that he had employ'd Ten Minutes to leap forward, his Motion had been Four times swifter than it is ordinarily.

Now 'tis known by Demonstration, that in One Minute he ordinarily doth move 2500 German Leagues and more, a wonderful Swiftnes and Rapidity, such as our Imagination can hardly follow. One would never believe any thing could be added to so great Swiftnes, and nevertheless God had augmented it Four times, yea, Forty times ; nay, it may be a Hundred times as much, if Hezekiah had desired it ; a prodigious Wonder.

Q. Who frames a Model of Religion by the Mold of Human Reason ?

A. The Church of Rome : If we will take a View of the several Points profess'd in Popery, we may easily perceive whence they have taken the Pattern of them, not from Moses on the Mount, but from Scholastick Speculations ; as for Example,

First, Because the Mathematicks consider Lines, Figures, Circles, Points, abstracted from Bodies ; therefore they gather, that Accidents may be in the Sacra-ments without the Subject.

Secondly, Because Moral Philosophy establisheth neither Punishment nor Reward, unless the Free-will of Man go before ; hence they infer, that there is Free-will in Man. Again, Because Moral Philosophy knoweth no Virtues but inherent Habits and Virtues, therefore it is that they set themselves against the imputed Righteousness of Christ. The Moral Philosopher calls Vice a voluntary Evil, therefore they infer, that Concupisence is not Sin, because it is not altogether voluntary.

Thirdly, From the Politicks, in Policy the best sort of Government is Monarchical ; therefore the Pope's Government must be Monarchichal. Again, In Princes Courts Men use Mediators to go to their Prince, therefore they conclude, that we must use the Intercession of the Saints to God. In Policy no Laws are given, but which the Subjects may fulfil ; therefore Man is able to fulfil the Law of God.

Fourthly, From the Physicks : Physick teacheth us that the Body turns to Corruption and dissolves ; upon this they infer, that the Body of Man should have died naturally as it doth now, tho' he had not fallen, if supernatural Righteousnes had not kept back Corruption ; thus making God as well the Author of Death as of Nature, considering Man only according to the Principles of Nature, and not according to this first Creation. Again, Physick teacheth us, that the Blood always followeth the Body, therefore they have taken away the Cup from the People in the Sacrament, because, say they, if they get his Flesh, they get his Blood, *per concomitiam*.

Fifthly, The Metaphysicks teach us, that every positive Thing is good ; therefore they define Original Sin to be a meer Privation.

Sixtly, I might shew, how from the Platonicks they have borrow'd their Apparition of Spirits ; how from the Poets Fables they have taken their Purgatory ; and how from the Incantations of the Gentiles they have borrow'd their Exorcisms ; but I enlarge it no farther.

Q. How cometh it to pass, that the Ascension of Enoch hath preceeded by many Ages the Resurrection of all those who have been raised from the Dead ?

A. In the Persons of those who were raised from the Dead, and of those who were bodily translated into Heaven, God hath shewed the Prologues of our Resurrection to come, and of the Transportation of our Bodies that are to be taken up into Heaven : But the Resurrection will be before that Transportation. We may then demand, Why hath not God observ'd the same Order in those Wonders that represented the Wonders he is to work at the last Times ? For whereas we shall be raised from the Dead before we be taken up into Heaven, Enoch was transported into Heaven before any was raised from the Dead. The first that was raised from the Dead was the Son of the Widow of Sarepta, at the Prayer of Elijah, a long Time after the Transportation of Enoch.

This we may say upon this with all Likelihood, God in the first Place hath been pleased to shew, that had it not been for Sin, Man had been translated without seeing of Death, as Enoch was by Priviledge, altho' he was Mortal. Afterwards, Death having yet a long Time reigned, God shewed, that the Resurrection of our Bodies is a necessary Fore-runner of their Ascension into Heaven ; whereof he shewed an Example in Two divers Persons, raising one who was dead, by Elijah, before Elijah went

up himself to Heaven. He hath since continued at certain Times the Miracle of the Resurrection, 'till the Ascension of Christ, and a while since too. But so it is, that the Resurrection of the First that was raised from the Dead was soon after follow'd by a miraculous Ascension, even of him by whom that Dead was raised. And it cannot be objected, that those Two Wonders were not wrought upon one and the same Person, for that was reserv'd 'till the Days of Christ; before he raised himself, no Man could ever be raised from the Dead to go up bodily into Heaven.

Q. The Resurrection of one from the Dead was never the first Miracle of any Man, no, not of Christ himself. Mr. Dunton, what Reason can you give for this?

A. None ever raised any from the Dead, without having first wrought Miracles of another Kind.

Before *Elijah* raised the Son of the Widow of *Sarepta*, he had stop'd the Rain and the Dew, hindring it from falling on the Ground by the Space of Three Years and Six Months; he had also multiply'd the Oil and the Meal of the Widow.

Before *Elisha* raised the Son of the Shunamite, he had divided the Waters of *Jordan*, multiply'd the Loaves, &c.

Before St. Peter raised *Tabitha*, he had cured one that was Lame from his Birth, and one who was Sick of the Palsey, *Acts* 3. 9.

Before St. Paul raised *Eutychus*, he had struck with Blindness the Impostor *Elymas*, cured one who was born Lame, and chased away the Spirit of *Python*, *Acts* 13. and 14. and 16.

Before Jesus Christ himself raised any from the Dead, how many other Miracles had he wrought? He began them by feeding Mens Bodies, and afterwards proceeded to the Cure of the Living, before he came to the Resurrection of the Dead.

For the most Part, the greater Miracles have follow'd others of lesser Moment. The Wisdom of God hath been pleas'd to act by Degrees, to prepare by little and little the Spirits of Man.

Moreover, the particular Resurrection of some from the Dead hath not only been one of the greatest Miracles of God, but a Preludium of the general Resurrection which we expect. Now as the same shall not happen but in the Time to come, the Types which prefigur'd it appear'd not but after the curing of the Sick, miraculous Feeding, and other Effects, the Signification whereof is accomplish'd in this present Life.

Q. Why have Job's Sons no Names in the Scripture, seeing his Daughters are nam'd therein?

A. Job 42. 13, 14, 15. The Three Daughters of *Job* have every one of them a Name, and besides their glorious Epithet, their Beauty is also mention'd; but as for the Seven Sons he had, not one of them is nam'd. It is against the Custom of the Scripture, which in the Genealogies doth rather express the Names of the Mails, except when they fail in Race. Shall we say, that *Job* had forgot, or made flight to impose Names on his Children? or were they less worthy than their Sisters? It is a Glory to a pious Man to have his Name read in the holy History; but the Names of all the Sons of *Job* are buried in the same Grave with them, without an Epitaph, when his Daughters are therein mention'd with Honour.

Should we know the Successes, either good or bad, of the Posterity of *Job*, we would see the Causes of that Difference. But the chief Aim of the Scripture being the Genealogy of the Son of God, it doth shorten the Genealogy of all those, of whom Christ is not descended according to the Flesh, altho' illustrious in other Respects.

There is newly Publish'd,

A Thenianism, or, the New Projects of Mr. John Dunton, Author of the Essay, entitled, The Hazard of a Death-Bed Repentance, being Six Hundred distinct Treatises in Prose and Verse; with the Author's Effigies; also an Heroick Poem upon Dunton's Projects; written by the Athenian-Society, Price Bound 6 s. The Projects are, 1. The Double Courtship, according to the Idea of Plato and Opportunity; or Dunton's Character of Madam Singer (the Pindarick Lady) in which is exemplify'd the Primitive Christian, or a nice Pattern of holy Living; with the diverting Letters that pass'd between 'em for many Years. 2. A Satyr upon King William, being the Secret History of his Life and Reign; the 4th Edition. 3. A Conference between the famous Mr. John Dod and Mr. Throgmorton, then lying upon his Death-bed under Desertion; being an Original Manuscript, never printed before. 4. The Scotch Commencement, or a Narrative of what pass'd in the general Assembly at Edinburg, at the late Promotion of Mr. Williams, Mr. Calamy, and Mr. Oldfeild, to the Degree of Doctors of Divinity. 5. The penitent Life and Death of Bishop Atherton, written by Doctor Bernard, with an Original Manuscript concerning the unnatural Lewdness of Bishop Atherton, attested by Sir George Farwell, Kt. 6. The Dissenting Doctors, a Poem; the Second Edition, compleatting the Character of the Dissenting Clergy. 7. A General History of Remarkable Conversions, from the Thief upon the Cross, down to this present Year; with the late Conversions which have been sent to the Author from divers Parts of the Two Kingdoms. 8. A Poetical Character of the most Eminent Conformists in the Queen's Dominions. 9. The secret Narrative of Mr. John L—is, (a Dissenting Parson) who was lately silenc'd by his Congregation for Whoredom; with a Copy of Mr. L—is's Excommunication. 10. Dunton's Apollo, or a Continuation of the Athenian Oracle, which (with the Three Oracles and Supplement, printed for Mr. Bell) will, in a few Years, compleat the Question-Project, under the Title of Dunton's Oracle. 11. A Frolick in Verse, being Poems on none but merry, odd, barren and amusing Subjects. 12. Lawful Murder, a Paradox; or, the Art of Man-killing, as practis'd by the Country Doctors. 13. The Parson's Son, a Poem, dedicated to the Stewards of the next Meeting of Clergymen's Sons. 14. The He-Strumpets; a Satyr on the Sodomite-Club; the 4th Edition. 15. The marry'd Widdower, a Paradox; being Two condoling Elegies on the Natural and Conjugal Death of Mrs. Mary Cock of Chesham, and Mrs. Sarah Dunton of St. Albans. 16. A Modest Essay upon Due Benevolence, intermix'd with several nice Cases relating to conjugal Venery; with great Variety of other new and surprizing Subjects. Sold by J. Morphew, near Stationers-Hall.